

The Gospel Witness

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IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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"I am not ashamed of the gospel of Christ."—Romans 1: 16.

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A University on Its Knees!

Can a university become a centre of spiritual life and power? Can college halls be an auditory for the "still small voice"? Can an institution of higher learning be more completely subject to the Word of God than to the blatant, raucous, denials of unbelieving "scholarship"? Can a university faculty be found whose every member delights to acknowledge that they recognize no higher authority on any subject than the word of Him in Whom are hid all the treasures of wisdom and knowledge?

Why not? Was not the Bible written by "holy men of old who spake as they were moved by the Holy Ghost"? Does not the Bible, from Genesis to Revelation, constitute the record which God has given to us of His Son? And is it not a fact that "all things were made by him, and without him was not anything made that was made"? It is impossible that God should ever contradict Himself, and therefore, that anything in the Bible should be out of harmony with that which is really true in the realm of nature. But we greatly fear that there are few universities in our day in which the authority of Jesus Christ is unquestioned. On the contrary, in most universities the devil himself seems to have much to do with appointing professors; for many such institutions seem chiefly to be engaged in discrediting the Bible, and in pouring contempt upon its teachings. This fact is so self-evident that argument in support of it would be superfluous.

It is our great delight in this article to report some recent occurrences in a certain university which prove that simple evangelical faith and devotion to higher learning are by no means incompatible. From November 13th to 17th services were held in Des Moines University in connection with the installation of Dr. H. C. Wayman as President of Des Moines University. We shall write our report backwards, beginning with an account of the final meeting of the series.

The service was held in the university chapel; President Wayman was in the Chair; and Dr. W. B.

Riley, of Minneapolis, was the speaker. The subject was, "Genesis and Geology". The three words in which the subject was expressed were significant of the whole controversy now shaking the religious world. Dr. Riley took the position that the early chapters of Genesis contain a divinely inspired, and therefore absolutely accurate, record of creation; and that therefore any dictum of science out of harmony with Genesis could not possibly be true. He showed, moreover, that just in so far as science dealt with indisputable fact, the demonstrated facts of science would always be found in perfect agreement with the principles of divine revelation.

It was an address which magnified the Word of the Lord. Consistent with his invariable habit, in dealing with the record of the Deluge in its relation to the facts of geology, with consummate skill, Dr. Riley expounded the great principles of the gospel, and drove home to heart and conscience the truth that man fulfils at once his noblest duty and his highest privilege by perfect submission of heart and intellect, as well as of body, to the sovereign authority of the great God and our Saviour Jesus Christ. Did we say that Dr. Riley drove home the truth? We must amend the saying: it was manifestly driven home by the mighty power of the Holy Ghost. While listening to a message of earth, and reading the testimony of the rocks, it was an hour spent in the heavenly places in which, as on Tabor's mount, not only Moses and the prophets, but science and philosophy and all true learning were manifestly subject to "Jesus only"; and the inner man heard a voice out of heaven saying, "This is my beloved Son; hear ye him."

If President Wayman had not been chosen as an educator, he might easily have become known as a great evangelist. At the conclusion of Dr. Riley's address Dr. Wayman went down from the platform to the floor of the chapel, inviting Dr. Riley and others with him on the platform, to accompany him, and with great tenderness, and with the authority of a profound

conviction of the wisdom of such a course, appealed to all present, particularly the students, openly and once for all, to dedicate their lives wholly to the service of Jesus Christ. He appealed to those who had never been converted, to yield to Christ, and to confess Him; and to those who were avowed Christians, openly to declare their complete submission to Jesus Christ as Lord. An entire hymn was sung without any visible response on the part of the audience; but a second hymn was announced, and then a young lady stepped from her seat and walked down the aisle and took the President's hand. After a little further waiting, another came; and then another; then they came by twos and threes, until presently the students streamed down all the aisles to the front.

Dr. Riley, with deep emotion, then appealed to the students in the gallery. Oh, why will architects build galleries without any connection with the platform, as though it were desired that the people who sit in the gallery should consider themselves an entirely separate congregation who must not mix on any account with the people on the floor? What advantage the devil has often taken of that physical difficulty of getting from the gallery down to the floor of the church! But in this instance the physical difficulty was overcome, and though they had to go outside the auditorium to get down from the gallery, they came in again, until at last more than one hundred students (someone roughly counted them) had come forward declaring that to them there was no higher authority on any subject in the universe than Jesus Christ the Lord.

Students and Faculty on Their Knees.

Then President Wayman invited the Faculty also to come, and so far as we could see, every member of the Faculty present responded to the invitation. And what do you suppose the President proposed next—a university president in a university chapel? He actually asked everybody to kneel on the bare floor, and this they did. Then one after another they prayed, students and Faculty and others. It was a time of real heart-searching, of real consecration of everything to God.

A Covenant of Prayer.

When all had risen from their knees after an extended time of prayer, the Editor of this paper reminded the students and Faculty of the financial needs of Des Moines University, and of the great principle for which the Institution stood, the supernaturalism of the Christian religion, and hence for the divine control of material things. We told them of the campaign to raise \$300,000 (particulars of which we give elsewhere) about to be launched, and we asked students and Faculty to join in a solemn covenant to pray daily for the success of that campaign, for the blessing of God upon the churches who were to be asked to release their pastors for a month to press the claims of Des Moines University; upon the pastors themselves, and upon all who should have any part in the campaign, that we might all be divinely directed to God's stewards who had ability to give, and that the Lord would go before us and prepare the hearts of His people to respond. This great company

of students and Faculty solemnly entered into that covenant.

Then we asked Dr. Riley if he would relate how, when his school was in urgent need of funds, and he went out to solicit help, the students had gathered daily for prayer, and his visit was made abundantly successful. Thus students and Faculty of Des Moines University will daily pray for blessing upon the material side of Des Moines University's life, and we are confident God will give the victory.

Students Promise to Write Home.

We asked the students also to write home to father and mother, and to tell them of the step they had taken, and to ask father and mother also to pray. We did not think of this particular aspect at the time—we requested them to do so in order that they might enlist others in the ministry of prayer—but since, we have thought of what gladness such letters would bring to the hearts of godly parents. How many Christian fathers and mothers have been bowed with grief when, after great sacrifice on their part to give their sons and daughters an education, the children have come back to them with trained minds but hardened hearts, and with faith in the Bible and the Christ of the Bible, partially, at least, and in some cases utterly, destroyed. Surely it is something to the Christian homes of the United States and Canada that God has raised up a place to which their sons and daughters may be sent for educational discipline, while parents rest assured that the entire Faculty, from President to the last professor, will seek not only their educational advancement, but will endeavour to lead them to Christ if they are not Christians, or, being Christians, to build them up in their most holy faith.

God is Our Helper.

The writer of this article (as we expect his fellow-Trustees would also confess,) confesses that the burdens Des Moines University has placed upon him as a Trustee have sometimes been felt to be very heavy—indeed, some who began with us have even suggested that the task might prove to be beyond our united strength. To all of which we have agreed. Before the Baptist Bible Union had assumed responsibility for the University, on the very day on the evening of which we were to leave for Des Moines to attend the meeting where the transfer of the University was to be effected, we received a letter from a brother for whose judgment we have the profoundest respect. He is one who has had much to do with educational affairs, and knows something of what it means to finance a university; and in the third letter received in two days he said something to this effect: "I am sending you this last word of advice before you leave for Des Moines"—and then across the page he had written with increased emphasis—"don't—*don't*—DON'T—DON'T." To this, through an intermediary, we sent a message: "Tell him we agree with every word that he has said. Tell him that every man involved in this assumption of responsibility, judged by merely natural standards, ought immediately to be sent to a lunatic asylum! Tell him, however, that the only consideration that redeems the course we propose to take from such utter folly is this—God."

We Believe God.

We still believe in God. Thus far He has led us and supplied the University's immediate requirements; and we believe that He will help us still. Kneeling there with this great company of students and Faculty in that closing hour, this writer at least, resolved before God that if Des Moines University should go into bankruptcy, it must go over our dead body. Such an enterprise cannot be surrendered. A work so manifestly enjoying the favour of God cannot possibly fail. Friday evening, November 17th, was Heaven's further certification that the proposal to make Des Moines University a university in which Jesus Christ should ever be recognized as Lord, had received Heaven's high approval—and now we must go on to victory.

The Installation of President Wayman.

In connection with this service Des Moines University was honoured by the presence of Rev. James M. Gray, D.D., President of Moody Bible Institute, Chicago; and Dr. W. L. Pettingill, of Philadelphia. We were unable to reach Des Moines until the evening of the 13th, but the fragrance of the offerings to the Lord presented in the addresses of Dr. Gray and Dr. Pettingill still filled the place. Have not some of our readers occasionally come into a religious service late, the text had been announced, the sermon was concluding, and you knew little of what had been said, yet you felt the presence of the Lord, and you knew that blessing had attended the ministry of His Word? So we felt when we reached Des Moines Tuesday evening; and we were not surprised to hear the reports of blessing at the morning and afternoon sessions.

It was the privilege of the writer to preside at the installation ceremony when responsibility for the academic direction of Des Moines University was formally committed to the hands of Dr. Wayman. In behalf of the Trustee Board we assured Dr. Wayman of our hearty support; at the same time in behalf of the Trustees, and of the Bible-believing Baptist constituency which supports the University, we reminded him that the responsibility of maintaining in Des Moines both the highest scholastic standards, and, at the same time, absolute loyalty to Jesus Christ and to the Bible as God's word, in every class-room, must rest chiefly with the President himself; and that the Trustees would hold the President responsible for maintaining these standards.

Dr. Wayman then delivered his inaugural address, which we hope to print in full in *The Gospel Witness* in the near future. It was a strong and able setting forth of the great principles for which Des Moines University now stands.

President H. C. Wayman.

And here it is appropriate that we should record the deep thankfulness of the Trustees of Des Moines that in the providence of God we have been given so able a President as Dr. Wayman. We were all deeply impressed with his fitness for the position on the occasion of our first meeting with him; but since we have come to know him better, and have seen him in action, we are more than ever convinced that he is God's choice for the position. At every point Dr. Wayman fits. The Faculty admire and love him, and delight

to follow his direction; and, so far as we were able to judge, the entire student body have been completely captivated. If we were able to announce that someone had given us a million dollars for Des Moines University, there would be great rejoicing; but difficult as it is to obtain money, we believe it is generally easier to get a million dollars in cash than to get a million dollars' worth in presidential manhood. The Trustees of Des Moines University believe that our new President is our greatest asset, and with all our hearts we thank God that he has come to us. We are confident the University is in safe hands; and that under his direction it will go on from strength to strength.

Prayer for the President.

Notwithstanding, we remind our readers that Dr. Wayman occupies a difficult position. We have not yet emerged from our financial straitness. Any institution, whether church or university, that stands uncompromisingly for the faith, will find itself beset with enemies; hence the head of such an institution needs a superabundance of grace and of wisdom. We ask our readers to take President Wayman to their hearts, and to remember him ceaselessly in prayer.

Many Institutions Represented.

In addition to the presence of Drs. Gray and Pettingill, the University was honoured by representatives from a large number of sister institutions. We were not furnished with the names, but we are glad to report that every institution invited to send a representative responded, with one exception. The presence of these representatives was greatly appreciated.

We have not space to tell of the various banquets which were held in connection with the President's inauguration.

Recipients of Honorary Degrees.

One item of interest to many of our readers consists in the fact that Dr. James M. Gray, President of Moody Bible Institute, Chicago, and Dr. Oliver W. Van Osdel, Pastor of Wealthy Street Baptist Church, Grand Rapids, Mich., honoured the University by accepting each the degree of LL.D. at its hands. It was the privilege of the writer to present both these gentlemen to the President in this connection.

Rev. James M. Gray, D.D., LL.D.

The whole Christian world is debtor to Dr. Gray for his marvellous ministry in Chicago, for his great ability, and withal his unswerving loyalty to the Word of God. Des Moines University counts it a great distinction to have the name of Dr. Gray upon its rolls.

Rev. Oliver W. Van Osdel, D.D., LL.D.

The same is true of Dr. Van Osdel. In presenting Dr. Van Osdel for the degree, we ventured to say that he differed from most of his brethren in this, that he was able to see twenty-five or thirty years in advance of his time. Quite as long ago as that, Dr. Van Osdel saw to what the appalling apostasy, which was then beginning, would ultimately lead. Very naturally, because he sounded the alarm, he was greatly disliked by those who wanted to sleep on. Even an

alarm clock, which ministers to many as an impersonal friend, barely escapes with its life when it awakes even fairly good people from their slumbers. Dr. Van Osdel is too great a man accurately to be appraised by his contemporaries. The warnings he has issued, the courses he has advised, are even now being justified; but in a fuller and deeper sense the next generation of believers, in respect to the testimony of this great man of God, will fulfil that which is written, "Wisdom is justified of her children".

Drs. W. L. Pettingill and W. B. Riley.

The special speakers for the sessions of the Bible Conference, which continued from Tuesday to Friday, were Drs. W. L. Pettingill and W. B. Riley. All the addresses by other brethren were able and inspiring, but these two brethren, all agreed, carried us to the heights. We have already spoken of Dr. Riley's great message. And what a glowing coal Dr. Pettingill is! How sunny! How inspiring! How magnetic withal! His addresses were most able, and we are certain the whole University fell in love with him.

A \$300,000 Campaign.

But our chief business now is to record the decision of the Trustees immediately to embark upon a campaign to raise \$300,000 for the University. The original bonded indebtedness with which we started in June, 1927, was \$225,000. That has been somewhat reduced, but we estimate that \$300,000 will pay off the mortgage, and carry us right out of the woods into a place of safety.

For a Fundamentalist university to attempt such a task will be recognized by everybody as a tremendous undertaking. Oh that some of the Lord's stewards who have great wealth would take this great institution to their hearts! Within the last few years what millions of dollars have been given by Bible-believing Baptists to institutions and organizations which have prostituted their noble gifts to the purpose of destroying the very faith these gifts were intended to propagate. We know of no institution, of no Baptist university, that has so uncompromisingly committed itself to evangelical truth, as Des Moines. We may sometimes make mistakes in appointing professors. We have said on more than one occasion that we would never blame a university for having a Modernist on its faculty: *we would only blame it for keeping him there.* Des Moines University may make mistakes, but if so, they will soon be discovered; and we solemnly pledge ourselves to all our constituency, that if at any time any man on the Faculty is found guilty of a single utterance that is destructive of faith in the Bible as God's word, or of Jesus Christ as God manifest in the flesh and the Saviour of men, such a professor will not be permitted to deliver another lecture. We are absolutely determined that Des Moines University shall stand true to the faith at all costs.

Conditional Donations.

We invite those who would support us to give their gifts conditionally, if they so desire, and to ask of us some kind of contract containing a reversionary clause so that if at any time Des Moines University should be untrue to its trust, the donor or his heirs could

legally claim the return of his gift. We want the help of those who support the University, and we shall welcome any kind of stipulation that will compel the present Trustees or their successors ever to be true to the faith once for all delivered unto the saints. The present Trustees need no compulsion, but we shall be glad to make assurance doubly sure.

Large Gifts.

Are there not some of the Lord's stewards who have large means who will immediately come to our help in this respect? We have no salaried field-men at present: we are dependent entirely upon the help of pastors and others who give their services, with the consent of the churches they serve, gratuitously; therefore we ask everyone who reads these words immediately to sit down before the Lord and consider whether you have any obligation to Des Moines University, whether it may not present to you the high and holy privilege of using your money for the propagation of the gospel.

"Hiking" Students.

Let us at this point relate one of two stories. Among the hundred or more students who came forward last Friday night in the university chapel was a young man who had "hiked" from Erie, Penn., to Des Moines. By that, we do not mean that he walked all the way. He had but very little money, but he was an earnest Christian lad who desired to train for foreign missionary service, and so he determined to conserve his every dollar, and "take to the road." He was picked up here and there by motorists, and arrived at Des Moines after a three days' journey. But he set out with a willingness, if need be, to walk every step of the way. That young man joined the company at the front of the chapel, and joined with them in earnest prayer that God would receive and accept the consecration of his all. Who knows what may be accomplished in that young man's life in the years that are to come?

Another student, not even a Christian, "hiked" it all the way from Vermont, a distance of perhaps sixteen hundred miles, and he was a lineal descendant of Abraham, a Jew. Why did he come? Why, in his journey, did he pass perhaps scores of universities and colleges? We cannot tell. Talking with the professor of chemistry about it, he said something to this effect: "I do not know as yet what purpose God has in that young man's life. I only know that some of us have spent the summer not only praying for money, nor even praying merely for students: we have asked God to select the students, and to send to this institution such young men and women as He desired to have trained for Christian service." And oh, what a splendid band of students they are! What a magnificent company compose our great Freshman class! They have come because of what Des Moines University stands for, and they have brought with them, in scores of instances, the very presence of the Lord.

Are there not some of our readers who desire to have their gold, by a divine Alchemy, transmuted into Christian character, and used to preach even to the uttermost parts of the earth the glorious gospel of the blessed God? If you have any money, give it: if you have much, give it: if you have tens or hun-

dreds of thousands, we are confident there is no better investment on the American continent to-day for a Christian man than Des Moines University. But if you have no money, or whether you have money or not, pray that God may supply our needs, according to His riches in glory, through whatever instrumentalities it may please Him to employ.

The University Gospel Quartette.

The University quartette, made up of young men who have come all the way from California, and to whom we have before referred, are a real blessing to the institution, and they are in demand everywhere for gospel services. How unusual it was to hear in the dining-room, while they were about the table, this great company of students singing their college songs, announcing their determination respecting the football game for the Saturday following in these words:

"Beat Morningside,
Beat Morningside,
Who says so?
We all say so,
Yea—ho!"

and without irreverence, swing from such college merriment into gospel hymns. These students, in truly apostolic fashion, "did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people."

Twenty-five or more years ago such things perhaps would not be unusual, but in this apostate day it is an extraordinary thing to hear the hymns of Zion and the praises of our glorious Redeemer sung everywhere through college halls. It is almost unbelievable that such a change could have been effected in a University in so short a time as in Des Moines. It never could have been done had not the Lord been with us: "If it had not been the Lord who was on our side, now may Israel say: if it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick when their wrath was kindled against us. Then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth."

But we return to our \$300,000 campaign. It was decided by the Trustees to write a number of churches asking them to release their pastors for one month, or four Sundays, all days inclusive, from November 25th to December 16th. We only hope the churches thus petitioned will enter heartily into this work, and share the sacrifices their pastors, we are sure, are ready to make. And then we believe our campaign will ultimately be a success.

We shall give particulars of this campaign in *The Gospel Witness* from week to week, and once more we solicit our readers' prayers.

Articles by Dr. W. B. Riley and Rev. E. A. Brownlee. Elsewhere in this issue we publish an address de-

livered in Jarvis Street Baptist Church last Sunday morning by Rev. E. A. Brownlee, B.A., B.Th., a Trustee of Des Moines University, and Secretary of the Deacons' Board of Jarvis Street Baptist Church, on his impressions of Des Moines; and also an article which we asked Dr. Riley to write for us giving his impressions of that institution.

Convocation at Des Moines University

By Dr. W. B. Riley

Four-Day Program in Inducting President Wayman

Dr. H. C. Wayman is now the officially recognized president of Des Moines University. The four-day Bible conference concluding Friday night, November 16th, celebrated the recognition of this relationship.

It was our privilege to be present but one day of the four, and that Friday, the last day, and to speak in the afternoon on "The Atonement," and at night on "Genesis and Geology." All that we saw at the Des Moines University profoundly impressed us, and we saw what can be seen in very few universities and colleges in America. At the close of the sermon on Friday evening, President Wayman took charge and gave an invitation to those who were so disposed to come forward, form in line in front of the platform, and pledge themselves to a life to be Spirit-led. The response was immense. More than one hundred young men and women came and stood in place, and later knelt for a season of prayer. When these young men and women were in line, the president called upon the faculty to come forward and kneel with them and pray with and for them. Without a moment's hesitation, the members of the faculty responded. It was a scene such as some of us witnessed in our boyhood days, but one that is extremely foreign to the average present-day college or university.

We came away from Des Moines convinced that it is a University under Divine approval and destined to both Divine favor and employment.

Des Moines University has a good set of buildings. It was wrecked and lost by Modernism, but is being rapidly recovered by Fundamentalist leadership. The amount of money given it last year proves that the Baptist people of America want sound schools, and enabled it both to meet its current expenses and somewhat reduce its debt.

In our judgment, Des Moines ought not to be endowed. Had it been sufficiently endowed, Modernism would still control it. The Baptist people in America ought efficiently to support it with their children and means because it is loyal to the faith, and as long as it shall so remain. If the day ever comes when it departed from the faith, it ought to die.

Des Moines has a chance to illustrate that an education is not so much a question of physical appointment as it is mental application; not so much a question of rich endowments as it is of Christian culture; not even so much a question of standardized methods as it is of Spirit-enduement.

The student body at Des Moines this year is splendid in numbers and magnificent in character, and from all we could learn while there, a contented and happy body because they believe in their excellent faculty and in the sacred things for which the school is now standing.

There ought to be one hundred wealthy Baptists in America who would meet every reasonable demand of this recovered and consecrated University, and there are thousands of Baptists in America who will, we are sure, contribute to the same.

The redemption of Des Moines is a great tribute to the statesmanship of T. T. Shields. Its present satisfactory work, its refusal to fellowship Modernism in any form, and its increasingly flourishing condition, is an answer to his faith and that of the men who from the first associated themselves with him in this endeavor. The school is fortunate in securing Dr. H. C. Wayman for its president, and from all we saw of the secretarial and faculty forces, we believe it is admirably manned.

Des Moines University a Golden Heritage

An Address delivered by Rev. E. A. Brownlee, B.A., B.Th., in Jarvis Street Baptist Church, Sunday Morning, November 18, 1928.

(Stenographically Reported.)

As Dr. Shields has said, it has been our happy privilege this week to spend three and a half days in Des Moines. It took one day of twenty-four hours to get there, and another day of twenty-four hours to get back again. If you add all together you will discover there has not been much time to spare since we left here, after last Monday evening's meeting. It has been a most happy and blessed experience. I count it a very great privilege to have had the opportunity of going to Des Moines, and of seeing with my own eyes the work of the university there. I have seen some new things, some things I have never seen before. It has been my privilege in past years, quite a number of times, to attend university functions of one kind and another, but to me it was a new thing to find the inauguration of a university president combined with a Bible conference. It was a new thing to find the earnest, faithful preaching of the Gospel of Christ put on a programme side by side with the installation of a new president. It was a new thing for me, at such a gathering, to hear an invitation given, pressing sinners to accept the Saviour. It was a new thing to find, in the same series of meetings, the inauguration of a university president, and a calling upon young people to consecrate themselves to the service of our Lord Jesus Christ. It was a new thing to find, at a university function, such a distinct and definite spirit of prayer as that which characterized the recent meetings at Des Moines. As I look back upon the last few days, these circumstances, connected with the installation of President Wayman, stand out in my mind as new and distinctive.

I think I have always believed in Des Moines University, from the time it was taken over by the Baptist Bible Union. The things we heard about it then were all very encouraging and inspiring. It commanded my respect, esteem and support from the very first. But now that it has been my privilege to be there, to see the institution, and to come into more personal touch with it, I have come back prepared to say most emphatically that I believe in Des Moines University with all my heart.

There is something really worth while in the line of buildings and equipment at Des Moines. The Baptist Bible Union assumed a responsibility in the first place, of a little over three hundred thousand dollars. In return, there was put into their hands all the assets of the University, and the assets were very considerable. We mention first an invested endowment of \$175,000. There is a fine campus covering sixteen acres, and in addition an athletic field covering five acres, a total of twenty-one acres of land. Part of it is wooded, not thickly, but beautifully, and the prospect, as one approaches the grounds, is most pleasing, particularly, I am sure, in the spring and summer times. Then there are the buildings, ten in all. The Administration Building was the one whose acquaintance we first made, a four-story structure where the university office and Board Room are located. It contains also the chapel, seating five or six hundred people, while on the upper floors are lecture rooms for various university departments. Across the campus is the Science and Arts Building, one hundred feet square, standing five stories high, with lecture rooms and laboratories for various departments. "Johnson Hall," a four or five-storey building, is the dormitory for men, while the ladies' dormitory, a splendid new five-storey structure, is known as the "Eleanor Child's Hall." The Engineering Department has a building for itself, and beside it the power plant, where central heating is installed to serve the entire institution. The Athletic Building, containing the gymnasium, is the newest of all, having been completed only some two or three years ago. In addition there are three large city residences, which, I understand, have been used, when needed, as overflow dormitories. The material equipment is therefore a very considerable asset.

The experience of these days has confirmed our regard for President Wayman. When he visited Jarvis Street, we heard him speak from this desk, and I am sure he created a favourable impression upon us all. But seeing him at work in the University of which he has become the head, has strengthened my faith in him, and led me to believe more firmly that in

him we have a President for whom we may well thank God. He is a man of pleasing personality, manifestly beloved by his students, scholastic in attitude and bearing, as a university president ought to be; and yet a man whose heart is aglow, and who manifests very distinct spiritual qualities. It was a sight that did our hearts good, one evening at the close of the service, to see President Wayman descend from the platform, take his stand at the front of the auditorium, invite the students to accept Christ as their Saviour, and urge those who were already Christians to consecrate their lives to the service of the Lord. I am satisfied that in President Wayman we have one to whom we may safely commit the leadership of the institution, and one who should receive constantly our loyal and prayerful support.

The Bible Conference to which I have referred was addressed by four main speakers, Dr. W. L. Pettingill, of Philadelphia, Dr. W. B. Riley, of Minneapolis, Dr. Gray, of Chicago, and Dr. Shields. There were also a number of other speakers of less renown, whose messages rang equally true. Every address was such as would establish the religious conviction of the students. How much more fitting that, at a university function, addresses should be given that will strengthen the faith of our young people, rather than such as will cast reflection and doubt upon the Word of God and the content of revealed religion.

Several meetings of the Board of Trustees were held. One of the great problems with which the Board had to deal was the matter of finance, for Des Moines University is not yet out of the woods financially. Do not for a moment suppose that the University cannot continue. It shall continue! In faith, the financial success of the institution is already accomplished. Let us believe that to be a fact and set ourselves to make the vision actual.

The Board of Trustees, after considering the financial situation, came to the conclusion that something large should be attempted, since it was an urgent hour. There is need of a very considerable amount of money to meet the present emergency, and of raising a larger sum of money to pay off the indebtedness incurred by the old administration, that passed out of existence when the institution came into the hands of the Baptist Bible Union. There was a tense and earnest spirit in the gatherings of the Board of Trustees. President Wayman emphasized the fact that sacrifice should begin with the Trustees themselves. After they had done their utmost to meet the need, they could then go out to the larger constituency, the Baptist churches loyal to the truth across the continent, and ask them to co-operate in the great task. Then and there the Trustees, each of them, gave until it hurt. I solemnly believe that to be true.

After the Trustees had themselves pledged to Des Moines what each could do for the maintenance of the school, a conference of the Fundamental Baptist churches in Iowa was held, at which a splendid group of pastors and laymen assembled. Upon them the burden of Des Moines was laid. They were reminded that if they wished other states to help in the great task of floating the university, it would be necessary for them, as representatives from Iowa, to do their utmost for the institution. If the needs of Des Moines be presented to men in New York or California, the first thing they will ask is: "What has Iowa done? What has the City of Des Moines done?" As that thought was pressed home it was encouraging to see the way in which they responded, in order that they might take a front rank in the great host of Baptists the continent across who, we trust, will rally behind this institution in Des Moines.

It was ultimately decided that an attempt should be made to raise three hundred thousand dollars to clear the past indebtedness, contracted before the Baptist Bible Union took the institution over, and to provide for the expense of this present college year. That seems a large sum of money, and yet it is not a difficult thing for a people who believe God, who believe that in Des Moines there is an institution upon which God has already set His seal, and which He is

abundantly willing continually to bless, as we wait upon Him for His benediction. Steps were taken to present the need to individual people of means all across the continent, and also to Bible-loving Baptist churches throughout the constituency standing behind the University. Naturally, the great bulk of the burden must fall on churches in the United States, but I sincerely trust we here in Ontario and Quebec will realize our responsibility toward the maintenance of that Fundamental school in the State of Iowa. I know that we, as a church in Jarvis St., have helped with that burden in the past, and I trust we may continue to do so in the future.

I want to tell you a little more about the last meeting, that of Friday evening. Dr. Riley was the chief speaker, and his subject was, "Genesis and Geology". He made very clear the parallelism between the record in the Book and the record in the rocks. Toward the close of his remarks he made a very practical application of the truths he had set forth. When Dr. Riley sat down, Dr. Wayman took charge of the meeting. Descending from the platform he made an appeal to the students, a two-fold appeal: first of all urging those who were not Christians to accept Christ as their personal Saviour, and in the second place urging those who were Christians to consecrate themselves afresh to the service of Jesus Christ. It was a splendid thing. We sang a hymn through, but there was no response. It began to look as if there would be no movement. As we waited, however, one young lady stepped into the aisle and walked to the front. That initial move broke up the meeting. They came by twos and threes and fours and fives, from the main floor and from the gallery, until, in the end, at least one hundred young men and women stood with their President at the front of the auditorium. Then President Wayman said, "I should like the Faculty to join us". One by one the members of the Faculty came, taking their places with the students who were consecrating themselves to the service of Christ. Again President Wayman spoke:—"Let us kneel in prayer", and together students and Faculty knelt, while one after another led in earnest prayer, dedicating the lives of all to the service of our Lord Jesus Christ. I tell you, friends, that was a University scene worth looking at. I never saw anything like it in my life, and I seriously doubt if such a scene has been witnessed in a school of learning for many, many years, anywhere on this continent. Thank God for a spiritual atmosphere in which a scene like that is possible. Thank God for the leadership of educators who, by their own personal example, and by the warmth of their spiritual life, help to bring that sort of thing to pass.

I want to say one or two other things before I sit down. I found, throughout the University, manifested by the students, the Faculty, the President and the Trustees, a very deep regard for the Pastor of this church, and a profound appreciation of what he has done to make the continuance of the institution possible. I speak most truthfully when I say that, from the human standpoint, Des Moines University would not be in existence to-day were it not for Dr. Shields. He was the one man who had the vision, the necessary strength of character, and force of resolution to undertake the task. Of course the blessing of the Lord has been upon it all, for apart from God it never could have been done; but the Pastor of this church, infinitely more than any other man living, has been the instrument God has used to bring the institution through the crisis thus far; and all over yonder among those who have to do with the University there is a profound respect for and appreciation of the Pastor of this church.

That leads me to say another thing. The work in connection with the University at Des Moines has taken Dr. Shields away from this, his home church and congregation, time and time again. It has been necessary for him to travel many thousands of miles, and to leave us here with temporary supplies, Sunday after Sunday, sometimes being gone for a month or six weeks. Well, has it been worth while? Have we not gladly made the sacrifice in order that that institution might be put on its feet? And if in the minds of any of us there is just a little lingering regret that our Pastor has been away, let us banish it, let us drown it out with the feeling of gladness and thanksgiving that we, as a church, have been permitted to make this sacrifice toward the great thing that has been done—and is still being done—in Des Moines University. What is it for us to forego the presence of our Pastor and his messages for a Sunday or two, if by so doing we may set him free for his work in the larger arena to

which the Lord has called him? And so, if in the coming year it may be necessary—as it will be necessary—for our Pastor to be away again, for perhaps periods of weeks, in order that he may continue that work yonder in Des Moines, let us say, "God speed you, God bless you, as you go to that wider sphere of service." And in his absence let us rally to the support of our local church work in the Spirit of our Lord Jesus Christ.

There is another thing I should like to say, something that deeply impressed me, and that was the spirit of prayer and testimony so manifest in Des Moines. On different occasions, with two or three hundred of the students present, together with the Faculty, meetings for prayer and testimony were held, and never was there any hesitancy, never any urging, not for a moment. One after another those young people rose and bore witness to the Lord Jesus Christ, or led their fellows in earnest prayer. Never once was there any hesitation or delay. It reminded me of the prayer meetings in Jarvis St. to see and hear the students taking part in the service of testimony and prayer.

I have come back from Des Moines profoundly convinced that it is a movement of the Lord, that God is behind it, and in it; that it is His purpose there to establish an institution founded on the Word of God, absolutely loyal to the principles of the gospel of Christ Jesus, forth from whose halls there shall pass year by year, going out into the gospel ministry and into business and professional life, young men and women who believe the Word of God, and accept the supernatural revelation He has given to men. I trust that, as a church, we shall take a deeper, truer interest than ever before in Des Moines University.

THE EDITOR RETURNS TO HIS DESK.

As yet we have not had time to get our bearings. We have been away but a few weeks, but much has occurred during our absence to which we have been unable to give attention. We reached Toronto from England Sunday morning the 11th and left for Des Moines Monday evening the 12th, returning to Toronto Sunday morning the 18th.

Another meeting of the Convention of Ontario and Quebec has been held. At that meeting, we understand, several more churches were declared to be "out of harmony" with the Convention. We shall have something to say about that later—or, indeed, perhaps we may include our observations in the address which we are to give at the Convention in Hamilton next week.

In addition to that it will be necessary for us to deal with the Grand Ligne matter. We intended to write an article on this subject from England, but found that we were without the denominational records necessary to a proper analysis of the matter. We intend to examine into this matter very thoroughly, so that we may be fair—and, let us add, just, to all concerned.

Another item of interest has been the turning of the sod for the new McMaster University. We have seen photographs of the Chairman of the Board, our one-time fellow-labourer, turning the first sod. We do not believe he realized what he was doing. We have no doubt whatever that the photographs, as *The Canadian Baptist* of this week tells us, will be of historic interest, but when seen in the perspective of the years, Mr. Albert Matthews will be found turning the first sod for the digging of the deep grave in which Baptist testimony is to be buried. But we shall deal with this a little later.

We have pleasure also in promising our readers, some time in the future, some articles dealing with

(Continued on page 16.)

The Jarvis Street Pulpit

A Feast Where Love Presides

A Sermon by the Pastor, Dr. T. T. Shields.

Preached in Jarvis Street Church, Toronto, Sunday Evening, June 10th, 1928.

(Stenographically Reported.)

"He brought me to the banqueting house, and his banner over me was love." Solomon's Song 2:1-4.

Prayer Before the Sermon.

We invoke Thine aid, O Spirit of God, as we come to worship Thee in the hearing of Thy Word. Save us from the presumption of assuming that we have any competency of our own to understand spiritual things: the natural man receiveth not the things of the Spirit of God; and we come this evening, many of us, as those whose natures have been quickened by the Spirit, and have been made new creatures in Christ Jesus. Notwithstanding Thou has made us by Thy grace, children of the household, we cannot unlock the treasures of wisdom which are laid up in this treasury of truth. Only as He Who is the Spirit of Truth, and Who is the Author of the Book, shall lead us, and open our hearts as the heart of Lydia was opened, shall we be able to attend unto the things that are spoken. Only then shall the Word preached profit, for then only may it be mixed with faith in those who hear it; for faith is Thy gift, and we cannot believe one whom we have never seen. Only as His glory is unveiled to our wondering view, only as He is pleased to introduce Himself to us, as Joseph introduced himself to his brethren, can we know Him—Who He is, and what He is, and how worthy of the trust of those whom He calls into His presence. Therefore, we pray that we may be made conscious this evening of the presence of God.

Alas, how few there are who come even to the house of God expecting to meet Him! How many come formally to bow, and respectfully to hear His Word, without any expectation that the eyes of their heart will behold Him in the midst. And yet if Thy Word be true—and verily it is true—Thou art with us this evening, this place is filled with Thy presence; the Spirit of grace and of power is here to open blind eyes, to unstop deaf ears, to enfranchise enfeebled wills, to make those who are dead in sins to live again. How wonderful it is! We beseech Thee, O Lord, to permit us to miss none of the joy of it, none of the satisfaction which awaits the believing soul. It may be that not a few have come into this place this evening bitter of spirit, they have lived long enough to suffer many disillusionments, to find the path of life strewn with thorns; their hopes again and again have been disappointed, and they are like Naomi who said, "Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me." But, Thou God of grace, Thou dost not deal bitterly with any of us; for Thou hast loved us with an everlasting love, and with loving kindness Thou hast drawn us. How tenderly Thou hast dealt with us! What long patience Thou hast had with every one of us! What a long-suffering and patient Teacher Thou hast been! We come again this evening, some of us, to learn again the lessons perhaps of twenty years ago; for we have neglected our task; our minds have been occupied with other things. It may be that some have come to the eventide and still they are without the pale; still they are not numbered among the children; still, instead of being princes, they are paupers; instead of being heirs of glory, they are but beggars at the King's gate. O Lord, draw near to us this evening. May this be Thine hour! May this be the time when the Holy Spirit shall effectually call some who have explored the uttermost limits of the far country, who have tasted of the very dregs of life. We thank Thee for the Father's house, we thank Thee for the bountifully spread table, we thank Thee for the infinite provision of grace. We are not straitened in Thee to-

night. At this evening hour we may all be made rich in Christ Jesus, and sent away from this place with a new robe, and a new song in our hearts—nay, more than that, with new hearts, new aspirations, new hopes, and new expectations. Grant that it may be so.

It may be that just now there is a man who has not prayed to-night, his heart has been shut and steeled against Thee, and he has determined that he will go out as he came in. But Thou canst find him. Perhaps he has been running from before the Spirit of God, or seeking so to do; but Thou hast followed him across the rolling tide, and here in a new, strange land, and perhaps among strangers, he shall hear the same Voice that spoke to him in England, or perhaps in Australia, or in some distant part of this Continent; and Thou wilt make him to know that a man cannot escape the presence of God. Speak to him now, lay hold upon him by Thy grace. Graciously incline the hearts of all Thy people afresh to worship Thee; and bring every unconverted soul in this assembly to-night into right relationship with Thee, and send us all away with Hallelujahs in our hearts because Thou hast made us joint-heirs with Christ, heirs of Glory. We ask it in His name. Amen.

I bring you an old, old, text. I may have addressed you some years ago from this text—I do not know whether I did or not, but every word of God is as a deep well whose fulness is inexhaustible. We can always come to the well for water, and find refreshment for our thirsty spirits. The bride of the Song revels in the love of her beloved, and tells what he has done for her; that she has found his table to be the table of a banqueting house; and that she is there not of her own choice, but because he brought her there; and that above the place is the royal standard, his flag, and the banner over her is love. Would you not like to be there? Would not that be a good place to spend the evening, and all the rest of your days?

Let us look at these simple considerations this evening.

I.

It is verily true that by the grace of God ALL WHO COME TO CHRIST ARE BROUGHT INTO A BANQUETING HOUSE. What meagre, impoverished, views of the salvation of Christ some people have! In some of our cities there are industrial homes for those who are out of work, for those who have but little strength, where they are very plainly, and sometimes perhaps inadequately fed, where they sit at bare tables and receive enough to keep body and soul together. One wonders why anybody would desire to drag out a weary existence of that sort. And there are some people who seem to think that it was to make some such provision as that for hungry souls our Lord Jesus came from the glory—just to save us from spiritual starvation, just to deliver us from the pangs of hunger,

and to save our bankrupt spirits from death; He has had compassion upon us and shown us a little heavenly charity. Some of us would fain assume an attitude of independence and say, "No, thank you, I am not ready for such starvation fare as that."

There are some people who imagine that the way to heaven is the way of the third class. I met a man one day who told me it did not make much difference what you believed. He said, "I am not a Baptist, you know, but I guess we are all going the same way. Do you not think so?" "Yes", I replied, "if you are trusting Christ. But I have been on a train every car of which was going the same way, but there were first, second, and third-class cars. I want to travel first-class. I want to have the best there is going. I want the best God has. It is not merely a matter of direction." He brought me to the banqueting house, to the house of wine, to the house of plenty, where there is always "bread enough and to spare". It would be a glorious thing to have enough of anything, would it not? I sometimes dream of having enough money for all that I should like to do, and I always start on a very modest scale, and think of how little would do. But I never stop until it is multiplied into the millions, and hundreds of millions—and then it is not enough. But He brings us into His banqueting house, and that which divine grace provides for redeemed souls is adequate to satisfy the complex and manifold desires of these natures of ours.

There is food for the heart at the table of the Lord. What do you go to a friend's house for when he invites you to dinner? Is it for the dinner? Not at all; that is merely an incident; it is an excuse really for getting together. That is why you ladies have adopted the English habit of the afternoon tea: it is not that you need it, but it loosens your tongues, and makes a social occasion of it. I am not suggesting that some of you need such loosening: you might manage without it! But that is why we exchange these courtesies. We are not paupers, and we do not go to the houses of our friends to get something to eat. As a matter of fact, it is not our physical nature which there finds satisfaction, but we find in the exchange of thought, and in the fellowship which is there enjoyed, that which brings us far greater satisfaction than the bread that perisheth.

But where can you find food for the heart? Where can your heart be really satisfied? I shall not make light of the joys of human affection. Blessed be God for all the human fellowships of life. We live in our affections if we live at all, for "a man's life consisteth not in the abundance of the things which he possesseth". It is the heart that craves satisfaction, and temporarily sometimes it finds it. This is the month of June, and there are many who flatter themselves that this is the month in which they pass through the gates into paradise. And I hope they will all find it. I doubt not many will, perhaps, for many many years. But what I mean is this: there is a stranger who comes and makes the home desolate and the chair empty, and sometimes that means a very empty world, and the heart is hungry again for those whom we have loved long since but lost a while. And if there is nothing beyond that, the man or woman says, "It was paradise for a while, but the shadow came and now

I am lonelier than ever." I have heard people talk about the separation of young people who walked but a little while together, and it is very sad. But when a life partnership is broken at the eveningtime, and the man or woman is left alone in late afternoon, it is still more sad. It needs something to fill the heart; you need another kind of table than any of your friends' houses can provide. In the banqueting house of which I speak the heart finds abiding satisfaction, for even our human friendships are renewed. You remember how Tennyson followed his beloved Arthur into the glory and said,

"I trust he lives in Thee, and there
I find him worthier to be loved."

But we come to an unfailing Host Who Himself provides satisfaction: And, my brethren and sisters, these hearts of ours were made for God; nothing short of the Infinite will ever satisfy us; never until we are entertained by the divine Lover Himself, and sit at His table, shall we know the joy of loving and being loved.

There is intellectual satisfaction here. It is a fine thing, is it not, to spend an hour with one who is like-minded, one of similar tastes, one of equal correspondence? I crossed the sea during the war many times, and one time I went in a convoy. Our ship was the fastest ship of the convoy, the flag ship of about sixteen vessels. But we did not sail very rapidly, for we had to set our pace to fit the speed of the slowest vessel. And it is not always mentally exhilarating when you have to lag behind. You young people know the difficulty of that in school. What a nuisance sometimes one dull scholar is! But when we come here there is room for the mind's enlargement. You can satisfy the utmost reaches of your intellect. Back before the worlds were born, on into the immeasurable future, you may stretch your sanctified imaginations if you like, and from depth to height—oh, the dimensions of a Christian's life! Where do you live? In Toronto? That is a little bit of a village for anybody to live in! In Canada? A big place geographically, but it is very small for any mortal soul to reside in. We were not made for a little, narrow, cabin such as a little world like this, limited to time and sense: we were made to be at home with God. What did I read this evening, "For as the heavens are higher than the earth"—He did not say the stars, but the heavens, beyond the stars—"as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

I wonder if there is a little man here—no, I might offend you if I put it that way, I take you at your own estimate and ask you if there is a big man here who has just graduated from college, or expects so to do, whose professor told him that this Book was outworn? Oh, the pity of that business! My brother, if you want to learn how to think, if you want to push back the boundaries of life, if you want to live intellectually, then think God's thoughts after Him. Do not allow some little midget of a professor to chain you down to mud and worms. We were made in the image and likeness of God, to be companions of Deity, and to think what God thinks.

You will find in the banqueting house there is satisfaction for our moral natures; not only for heart and intellect, but for conscience too. A good conscience is a great aid to digestion. There are a great many people who need a clean conscience more than they need a doc-

tor; literally if they were washed in the blood, and saved by His regenerating grace, and rightly related to God and His laws, they would get well. Try it. I prescribe for you—I am a bit of a doctor myself. Take the medicine. You will find at the table of the Lord there is satisfaction for the conscience, for the Lord has found a way, in His infinite wisdom, whereby He can feed and furnish bankrupt sinners with angels' food and without charge, without money and without price. I wish I could find a hotel that would take me in on those terms. Sometimes about all I get is the bill!

There is satisfaction even for our physical natures too. I believe a man is not a man physically who is not rightly related to God and His universe, until he gets Christ in his heart. And we are not here for long. We shall lay these crumbling tabernacles away some day,—but there is nothing in the Bible at all to teach us to make light of our bodies. We are to keep our bodies and bring them into subjection, and I read of "His glorious body", and of a day when we shall be fashioned like unto Him; when these bodies of our humiliation, by His almighty power, "in a moment, in the twinkling of an eye", will be fashioned like unto His glorious body, and we shall be like Him. We are going to have perfect bodies some day. They will not be all alike. We shall not be troubled with the monotony of uniformity. Some people are so proud of themselves they would like to make everybody over after their image! I am glad they cannot do it. It is a fine thing to have a little variety in life, but there will be in every redeemed soul a resemblance to Jesus Christ. When at last the feast is ended—no, it never shall be ended! How shall I put it? When the future courses are served—it is good enough now. I heard someone say, "If I never get to heaven I shall have to praise God for His grace here." That is true, but "if in this life only we have hope in Christ, we are of all men most miserable." But the banquet is begun and it is a long one. How many courses there will be! Did you ever go to a banquet and wonder what it was all for—spoons, forks, and knives of various sorts? I have been at many, and have sat in amusement to see who was going to be brave enough to start! And all the rest waited to see what somebody else did to make sure they themselves make no mistake! But those who are called to this banquet are divinely fitted for it, and when we have been there ten thousand years—what is the old hymn,—

"When we've been there ten thousand years,
Bright shining as the sun;
We've no less days to sing God's praise
Than when we first begun."

And when we have been there a million years we shall say to the Governor of the feast, "Thou hast kept the best wine until now. It is getting better and better all the time."

Would you not like to be there? It is a real banquet: forgiveness of sin, a new robe—and that is a consideration when you are invited out to dinner. I remember going to a friend's house to dinner one time. It was a very informal affair, but there was one man who had put on evening clothes. When the dinner was called and we were going into the dining-hall, he whispered to me and said, "I wish I had your coat." He was a little over-dressed, out of harmony, and uncomfortable with

his surroundings. But in the banqueting-house we shall have robes divinely provided, everybody will be tastefully attired, reflecting the glory of the Host Himself. And on that bountifully provided board there will be enough to satisfy our natures redeemed to the likeness of God,—

"In him the tribes of Adam boast
More blessing than their fathers lost."

And that day is coming when we shall be satisfied with His likeness.

II.

WHAT IS THE WAY TO THE BANQUETING-HOUSE? I love to remember that salvation, from beginning to end, in its provision, in its application, in the outworking of its principles, viewed from any point of view, every aspect of it: its height, length, breadth, and depth, is all of grace. There is not an infinitesimal element of human merit in it. If any of you think you have done anything to get to the banquet, it is a mistake. *He bought you!* I know of a dear old lady who came to this country years ago. She was a minister's wife, and she went with her husband out calling on the friends. Somehow or another their provision failed to satisfy her. There were a few little peculiarities that she had at home, and she used to take them along. But I wonder what we should do if we invited someone to our house, not to a banquet, but to a simple meal, and they were to offer to pay us for it? It is all right enough when you are keeping a hotel or conducting a boarding-house, but when you are inviting a guest it is a grace on your part. So, my friends, when we come to the Lord Jesus, from beginning to end, it is all of grace. "He brought me."

Often, and perhaps most frequently, men are brought by the direct call of the Word of God. Some particular passage of Scripture calls them. They have heard it many times before, but there came a time when they heard it as they had never heard it before. There was a Voice in the word that laid hold upon them, and they responded. That is what the old theologians used to call, "the effectual call of grace." But what made the difference? Why was it that at a particular time the Word of God sounded in their ears and hearts and consciences so that they could not silence it? They had to respond, "He brought me."

"Why was I made to hear Thy voice,
And enter while there's room,
When thousands make a wretched choice,
And rather starve than come?
"Twas the same love that spread the feast,
That sweetly forced us in;
Else we had still refused to taste,
And perished in our sin."

He brought us to the banquet-house by the call of His Word.

Sometimes by affliction people are brought. Some people never pray until the rod of God is laid upon them: "Before I was afflicted", said David, "I went astray: but now have I kept thy word." Sometimes when the chastening rod is laid upon us it brings us to our senses. I always feel that a funeral occasion provides a great opportunity for preaching the gospel. I am never much concerned about pronouncing eulogies upon the dead, but I do try always to speak a word that will make the way of salvation plain to the living, because hearts are tender.

and sometimes in the midst of suffering people have an ear for the things of God.

If I were to ask some of you this evening how you were saved, where and when and how you were converted, you would tell me it was under a certain man's ministry, or through the instrumentality of a Sunday School teacher, or perhaps the example of a godly father or mother, or all combined, and you say, "That is how I was saved." No, it was not: it was because God used all these things. He brought you: you did not come of yourself.

You remember how Philip came to Nathanael full of enthusiasm for his newly-found Friend, as he supposed. He said, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." "Why," said this man, "can there any good thing come out of Nazareth?" Philip saith unto him, "Come and see. Let me introduce you to Him." Philip was going proudly with his convert, taking him to Jesus. But ere he came into His immediate presence the Lord pointed to him and said, "Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee." Philip thought he was bringing Nathanael to Christ, but he was just a crook in the hands of the Good Shepherd, which He hooked around Nathanael and brought him to His feet. And when at last we come into the banqueting-house we wonder for a while how it happened, until we come to see that it was all of grace, it was His work from beginning to end. We never could have come of ourselves; poor, lame, halting, limping, souls that we are, how could we get to the banqueting-house?

You remember that sweet story in the Old Testament of the old man whose sons went for a visit to a far country to buy bread? They came back with a strange story of a great man who was governor of the land. By and by when the sacks were empty the old man said, "Go again into Egypt and buy corn." They were afraid to go because the governor had laid down such exacting conditions, but they went. When they came back they told the story of a wonderful banquet at which they had been entertained. They said, "We were entertained by the lord of the land. When we went in we found that all our places were assigned at the table, and we were all arranged about his table in the order of our birth. He seemed to know all there was to know about us. We had had a shrewd suspicion all the time that he knew a good deal, and he made us tell him all. At last we found out who he was; and, father, it is your own well-beloved Joseph who is governor of all the land; and he said, 'Haste ye, and go up to my father, and tell him of all my glory in the land of Egypt, and of all that ye have seen. And ye shall bring down my father hither.' We had a great banquet, father, and Joseph has sent to say that he wants you to come too. He says there are other years of famine, and that we all need him, and that we cannot live apart from him, and that he wants us to live in his house as members of his family." The old man said, "That cannot be true; that is too good to be true." Then you remember they "told him all the words of Joseph, which he had

said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived." Jacob said, on seeing the wagons, "That is another story, that is just like Joseph. I knew if it were Joseph he would not ask this poor old man to make his way by camel all the way to Egypt. But he has sent to bring me into the banqueting-house." And no one of us would ever have got into the banquet if he had not sent for us. "The chariots of God are twenty thousand, even thousands of angels."—"He brought me."

Those of us who are Christians—how many of us are Christians? (A large showing of hands). That is fine. How many of you brought yourselves, is there anyone? No, of course not. He brought us; that is why we are here. And so I come to the poorest man, and the lamest man, and the weakest man, and the oldest man, and the man compassed with all kinds of infirmities, and tell you that if you are willing, if you will but respond to His call—and He will help you to respond—He will bring you into the banqueting-house. You do not need to leave the seat where you are sitting, you can be saved where you are.

III.

"And his banner over me was love." You have seen the royal standard flying over Windsor Castle or Buckingham Palace, have you not? You can always tell when the King is home. When there is no flag there you know His Majesty is elsewhere, but whenever he is inside, the royal standard is flying over the palace. Something like that is intended in this text. His banner, when He comes to reside, is thrown to the breeze; a standard by which His presence is advertised is over the house. And what is it? Not the royal purple merely, but His banner over us is love. "The fruit of the Spirit is love." Do you hate people? Then you are a pretty poor sample of a Christian. Do you love everybody? That does not mean that you need to be one of these mushy, soft, sort of persons; it does not make a Salem Bland of you, with all his blasphemy. No, it makes you strong to rebuke error, and gives you a countenance like adamant in the face of the enemies of your Lord. But "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us"; and the presence of the King will be manifested by the fact that the royal standard flies, and His banner over us is love. Oh, that we might be wrapped about with its gracious folds divine, that we might go from this place established in the assurance voiced in this very chapter, and able to say, "My beloved is mine, and I am His." May the Lord bless us every one.

LAST SUNDAY IN JARVIS STREET.

Notwithstanding the wet morning the attendance at the School was 1,117. At the morning service Rev. E. A. Brownlee delivered the address appearing in this issue, after which the Pastor spoke briefly of Des Moines University. At the beginning of the service the Pastor baptized four candidates. The Pastor preached at the evening service to a full congregation, and baptized four candidates. Seven responded to the invitation at the morning service, and ten in the evening.

The Union Baptist Witness

These two pages (12 and 13) are the Authorized Official Organ of The Union of Regular Baptist Churches of Ontario and Quebec.

W. GORDON BROWN, Editor.

Address all communications for these two pages to Rev. W. Gordon Brown, B.A., Orangeville, Ont.

NEXT WEEK

A real convention, presided over by the Holy Spirit of God, will be in many respects like the one reported for us in the 15th chapter of Acts. Our strong hope and earnest prayer is that such may be that to be held, D.V., in Hamilton next week.

When the Convention was held at Jerusalem, one feature was the receiving of reports from missionaries and ministers of the Word, telling of the wonders which God had wrought through them. Our Convention will hear of the work being carried on in the name of Christ in our regular churches, on summer fields, in our Seminary and now also upon the foreign field.

Another item of interest in the first Regular Baptist Convention of Acts 15, was the discussion of difficulties and the formulation of plans for the future. We expect a frank discussion of our difficulties and our plans in our meeting together.

A very prominent thing in that first Convention also was the leadership of the Holy Spirit. When the official report went out, it said, "It seemed good to the Holy Ghost and to us." For this let us fervently pray! We must seek what seems good to the Holy Ghost and recognize that as good for us.

A delegate who attended the meeting of the Baptist Convention of Ontario and Quebec, recently held in James St. Baptist Church, Hamilton, was telling us recently that it was the dearest he ever attended. He said that a sample of its spirit was seen when Rev. Dr. Harry Stilwell during the discussion about the expulsion of the thirteen churches from that Convention, rose and said that they had had legal advice, and he thought the Convention ought to accept the same! We shall seek spiritual advice, we trust!

So let every church plan to send a full quota of delegates. Where there are ten or more "Regulars" in a church which does not belong to the Union of Regular Baptist Churches of Ontario and Quebec, let them meet together and elect representatives.

The meetings are to be held in the Stanley Ave. Baptist Church. Ah, what memories the mention of a Convention in Stanley Ave. brings to mind!

A subtle and unsettling address by the newly appointed modernistic professor! Solemn protest by those who felt their first loyalty to be, not to McMaster University, but to the truth of God! Very warm discussion! Temporary victory for those who have now earned for themselves the title of "Marshallites"! We trust there will be as much interest at the forthcoming meeting in Stanley Ave. as there was the last time we gathered there for a Convention, but we are glad that there will be no repetition of unscriptural views, and that our fellowship will not be broken by those who consider certain Convention authorities to be right no matter what they do.

Remember that the dates are November 27-30. Let those who require billets send at once to Mr. C. A. Challens, 475 Dundurn St. S., Hamilton.

OUR MISSIONARIES TO LIBERIA

A letter was recently received from our missionaries. Due to unexpected delays, they did not sail from England for Liberia until November 14th. This proposed date should bring them to Cape Palmas by December 4th. While they were in England, our good Dr. Shields and they had a conference together. Says brother Lewis: "We very much enjoyed our visit with Dr. Shields. What a giant of a man in almost every way! The closer view of him thus afforded revealed to me much of the greatness of the character and strength of this man of God." Our missionaries will by this time be on the high seas, sailing on a coastal vessel, which is allowed to take only twelve passengers, but for which their tickets cost 32 pounds, 2 shillings each. They ask that

special prayer be made for them as they proceed, particularly that the Liberian Government may cause them no delay, and that they may be kept in health.

TIMMINS, ONTARIO

Rev. Morley Hall, a young man of unusual gifts as a preacher, is the Baptist pastor in Timmins, Northern Ontario. He has been there for six years, during which time there have been scores of conversions and over ninety baptisms. He says of the work in the north that "we seldom get converts, without red-hot conviction, and such, as you know, usually results in regenerated souls." During his pastorate the work, which was started as a Home Mission Church, became self-supporting in less than two years, and the congregation has invested over \$8,000 in the church property. Anniversary Services were held on Sunday, October 28th, and the three nights following. The special preacher was Rev. Fred Kendal, our Jewish missionary, who spoke to large and appreciative audiences.

FENELON FALLS

We rejoice to hear that the Fenelon Falls Baptist Church, of which Rev. Mr. Carew is the faithful pastor, has recently made application for membership in our Union.

FREELTON, ONTARIO

Rev. R. D. Campbell baptized two young people on Sunday morning, November 11th, in the Flamboro Centre Church. The Saturday evening before, our Gospel car, with six Seminary students, called on the pastor, and together they had an open-air service in his village, when a goodly number heard the message.

WALSH, ONTARIO

On Friday, November 9th, a Regular Baptist Church was organized in the village of Walsh, though with a small membership. The church has taken the name, Faith Regular Baptist Church of Walsh.

Mr. Oscar Boomer, who is carrying on the work in this place, also conducts fine prayer meetings, attended by twenty to thirty-five, and a Sunday School with an attendance of about forty, in the adjacent village of Nixon.

MIMICO, ONTARIO

Mr. J. Maitland Jones recently took over the pastorate of Immanuel Regular Baptist Church, a work organized for a part of the district of Mimico, where only one other church exists. Although the membership is small, they have purchased a building lot. The plan is to erect only the basement of their building at first. For the winter months, however, a store has been rented. Every Tuesday evening a service is held in the home of one of the members, who lives at the edge of the district. There the neighbors are gathered in and the room is well filled. Through these meetings one young man has surrendered to the Lord. Some few weeks ago his brother professed conversion. Remember this needy work in your prayers.

THANKSGIVING RALLY

"The Thanksgiving Conference of the F.B.Y.P.A. (Toronto District) was held in the Christie Street Baptist Church. The church was full for the afternoon session, when Mr. S. White, of Brantford, representing the provincial organization, spoke for a definite study of the great fundamentals of our faith. The Rev. Frank Holliday, also gave a stirring message calling our young people out to real service for the Master.

"The evening session was conducted by Dr. Leon Tucker and his party of Musical Messengers. The church was crowded to capacity and the presence of the Lord was deeply felt. The Musical Messengers were never better, and Dr. Tucker's message on Elijah was of the Lord. At the close of the session Dr. Tucker made an appeal for young people to

give themselves wholly over to the leadership of the Holy Spirit. About thirty young people responded to the invitation, for whom we praise God."—S. Lawrence, President.

* * *

EVANGELIST McINTYRE

Rev. Niel McIntyre is holding special services in the Mount Pleasant Rd. Baptist Church, of which Rex. Alex. Thomson is pastor. The evangelist is an accomplished pianist, a fine soloist, and above all a gifted preacher. Pray for God's blessing on these meetings.

* * *

PENNSYLVANIA BAPTIST BIBLE UNION

This union recently held its fifth annual session in Mount Pleasant, Pa. A good representation of the brethren of the Clarian Orthodox Association was present. One of the speakers was Dr. Wayman, President of Des Moines University. It was declared that this meeting was the best yet held in that state by the organization.

* * *

BUTLER, PA.

Rev. J. J. Vangorder is carrying on a splendid work in the First Baptist Church of Butler, Pa. At the business meeting for the quarter ending October 31st it was shown that almost \$1,200 had been received during the past three months for missions. Their offerings for missions during the past year were only \$500 short of the entire amount given to missions by all the churches of a nearby association. This church gives its money only to the support of those who stand for the full truth of the Gospel.

* * *

EVANGELICAL BAPTISTS IN FRANCE

Pastor Robert Dubarry is president of the evangelical Association of French Speaking Baptist Churches, with headquarters at Colombes (Seine), France, which stands on the same doctrinal basis as our Union. These French churches have taken their stand, severing themselves from what are called the official Baptists in France, even at the cost of great sacrifice. A thorough work is being carried on, under the president, Rev. Robert Dubarry.

* * *

EMMANUEL, MONTREAL

Rev. A. Turkington has resigned the pastorate of Emmanuel Regular Baptist Church, Montreal. Rev. C. H. Leggett is supplying for some Sundays. Two have recently professed conversion under his ministry there.

* * *

HERE AND THERE

We hear that there have been several professions of faith—of late under the ministry of Rev. H. A. Ackland at the Hesper Baptist Church.

One young lady, converted under the ministry of Rev. Anthony Zeoli, was baptized at the Orangeville Baptist Church last Sunday.

AN EVENT OF HISTORIC INTEREST.

1ST ANNUAL CONVENTION UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC

Stanley Avenue Regular Baptist Church,
HAMILTON, Ontario,

November 27th to 30th, 1928.

The evening services, except Tuesday, will be broadcast over CHML (341 wavelength) as follows: Wednesday, 8.00 to 9.30; Thursday, 8.00 to 9.00; Friday, 8.00 to 10.30.

PROGRAMME

November 27th.

- 10 a.m.—Board Meeting.
- 2 p.m.—Meeting for Ministers.
Prayer and Praise.
Statement of Pastors' and Peoples' Conferences.
Discussion of future plans.
Address by Rev. W. L. Pettingill, D.D.

7.30 p.m.—Song Service.

Devotional Service led by Rev. Clifford J. Loney.

8.00 p.m.—1st Convention Session, Rev. T. T. Shields, D.D., President, presiding.

Appointment of Committees:

Committee of Scrutineers.

Committee of Nominations.

Committee on Arrangements.

Introduction of new Pastors and newly-ordained Ministers.

Address by Rev. W. L. Pettingill, D.D.

November 28th.

9 a.m.—Prayer Meeting.

Devotional Service led by Rev. J. G. Connor.

9.30 a.m.—2nd Convention Session, Rev. Clifford J. Loney, Vice-President, presiding.

Consideration of Tentative Constitution.

Report on Ministerial Superannuation Fund.

Discussion of action of the Superannuated Ministers' Board of the Baptist Convention of Ontario and Quebec.

2 p.m.—Devotional Service led by Rev. H. W. Bower.

3rd Convention Session, Mr. Thomas Urquhart, Vice-President, presiding.

Report of Rev. A. St. James on French Evangelism and the action of the Grande Ligne Mission Board regarding St. Paul's Baptist Church.

Report on Jewish Missions.

Message on Jewish Missions by Rev. W. L. Pettingill, D.D.

7.30 p.m.—Devotional Service.

4th Convention Session, Rev. T. T. Shields, D.D., the President, presiding.

Address by Rev. W. L. Pettingill, D.D.

November 29th.

9.00 a.m.—Devotional Service.

9.30 a.m.—5th Convention Session, Rev. T. T. Shields, D.D., the President, presiding

Report on British Columbian Western Missions.

Election of Convention Officials.

Report of Enrolment Committee.

Discussion "Union Baptist Witness."

2.00 p.m.—Devotional Service.

6th Convention Session, Rev. Clifford J. Loney, Vice-President, presiding.

Report on Home Missions.

Discussion re Home Missions.

Report on Young People's work and discussion with reference to a Summer Bible Conference

7.30 p.m.—Song and Devotional Service.

7th Convention Session, Mr. Thomas Urquhart, Vice-President, presiding.

Presidential Address—Rev. T. T. Shields, D.D.

November 30th.

9.00 a.m.—Prayer.

Devotional Service.

9.30 a.m.—8th Convention Session, Rev. Clifford J. Loney, Vice-President, presiding.

Educational Report—Toronto Baptist Seminary—

Rev. T. I. Stockley, D.D., Dean.

Report of the Women's Missionary Society.

2.00 p.m.—Devotional Service.

9th Convention Session, Rev. T. T. Shields, President, presiding.

Foreign Mission Report.

Unfinished Business.

7.30 p.m.—Song and Devotional Service.

10th Convention Session, Mr. Thomas Urquhart, Vice-President, presiding.

Address by Rev. T. T. Shields, D.D.

Coals for the Altar Fire

By Rev. T. I. Stockley, D.D., Dean of Toronto Baptist Seminary.

Sunday, November 25th.

The Cross of Christ a Fact.— I Corinthians xv:1-11

In the message of the gospel we have a fact, a certain fact, a most famous fact—the fact of our Lord having been crucified. Everything relating to Christ is worthy of remembrance, of meditation and repetition. His life of infinity and stainless beauty, his words of divine revelation and grace, His works of power and pity, all should be pondered and made known—but this fact—that He was crucified, stands supreme. It is an awful and shameful fact. Jesus the Christ stoops to the shameful cross. He is stripped, nailed upon the wood, and lifted up between heaven and earth to die in anguish and in the full gaze of His enemies. This fact of horror, of darkness, and of blood; this fact all undecked was the fact proclaimed by Paul. To the Jews it is a stumbling block. They cannot get over it. It lies like a barrier right athwart the track of their thought, it “throws all their reckoning into confusion.” To the Greek this message is “foolishness”. It offends the mental pride, as a piece of absurdity. And yet this fact is “according to the scriptures”—1 Cor. xv:3. It was not an accident. It took place exactly as God had foreknown it would and exactly as He had typified and predicted. The scriptures abound with types of this great fact, and with words of sure prediction of the fact. But even the constant readers of the scriptures did not see these things. But the fact of Christ crucified is something vastly deeper than mere physical dying. It involves a painful sense of moral distance from God in His essential holiness. The cry “My God, my God, why hast Thou forsaken me?” tells us that God-in-Christ was undergoing an awful sense of abandonment from God in His essential holiness.

Monday, November 26th.

The Cross of Christ a Doctrine.— II Corinthians v:14-21

But the message of the gospel involves a doctrine. The fact requires an explanation. What is the meaning of it? It was an awful tragedy—but we find that it was much more. It was an expression of human sin at its worst. It was on the part of Jesus an act of wonderful devotion to a noble cause. But that does not explain it. We are constantly told in Scripture—which is our only guide on these high themes—that this death of Christ on the cross was a sacrifice for sins; that it is God's answer to the ancient question of Job, “How can man be just with God?” It tells us that one died for many—the just for the unjust—to bring them to God. It tells us that “He who knew no sin was made sin for us that we might be made the righteousness of God in him.” It tells us that “He was made a curse for us.” It tells us that salvation is secured for sinful men by that death upon the cross at Calvary. It tells us that God spared not His own Son, but delivered Him up for us all. It tells us that as the lamb was slain by Israel in Egypt and its blood sprinkled on the lintel and side posts of the houses to secure Israel from the destroying angel, so Christ is the Lamb of God who beareth away the sin of the world; that Christ our passover is sacrificed for us, and we are redeemed by His precious blood. It tells us that as the uplifted serpent in the wilderness meant healing and life for all who looked to it, so Christ was lifted up upon the cross that whosoever believeth in Him should have eternal life. We find then that the cross of Christ is not only a fact, but a great doctrine. It proclaims forgiveness and justification for sinful men. It tells of sanctification, and peace, and victory, and glory everlasting for those who rest their faith there; that Christ crucified is the ground of a sinner's trust and secures his full salvation.

Tuesday, November 27th.

The Cross of Christ a Revelation.— Isaiah lii:13-15

Isaiah liii:1-12

Christ crucified is a divine revelation. What a revelation of God we have at the cross of Christ.

It is an amazing revelation of the holiness of God. We see something of the divine holiness in the law of God, but there is no place where the amazing glory of the holiness of

God shines out like the cross of the Lord Jesus Christ. It is there we feel that we must “take off our shoes” from off our feet, because there in a very special sense is holy ground. A deep stillness creeps over the soul as we approach the cross; “we are instinctively sensitive that we are very near the great white throne, and that there in the supreme revelation of sacrifice we have a supreme revelation of the eternal holiness.” We see also the *justice of God* there as nowhere else. The One on whom our eye rests there is none other than the eternal Son of God, but as He has sin upon Him even He must die. “Awake O Sword, against the man that is my fellow, smite the Shepherd.” “It pleased the Lord to bruise Him; He hath put Him to grief.” The inflexible justice of God shines out in the cross more wonderfully than even in the pains of hell.

If so the place to see that glorious sight is at Calvary's cross. But what shall we say of the *divine love*? “Herein is love, not that we loved God, but that he loved us and sent his Son to be a propitiation for our sins.” The fact of the love of God certainly shines out with a full and steady light; but the wonder of it is beyond the power of words to describe. See the Person who is given to suffer and die, see the condition of heart and life of those for whom He dies, the degraded hateful state of many, and then see the love, the miracle of love that yields up His Beloved One to die for them. What a view of God the cross affords!

Wednesday, November 28th.

The Cross of Christ a Provision.— I Corinthians 1:18-31

Christ crucified supplies a divine provision. The provision which is made for man in the great fact of “Christ crucified” rises far above the ideas of man. In Paul's day, as through all the age, some men asked for a “sign”—they wanted a man who would do something wonderful. They wanted a miracle, and something to look at. They wanted a visible sacrifice and a priest. There are many who want this still. They want a religion which appeals to the senses, and a religion which consists in certain acts which may be supposed to bring, in some magical fashion, spiritual blessings. The craving for an ornate ritual, for aesthetic services is of the same spirit. But the apostolic answer to this craving “for a sign” is very clear. “We preach Christ crucified”—the simple glory of the message of Christ crucified is the divine answer to the cravings for sensuous worship. There were others—Greeks—who sought after “Wisdom”. They wanted philosophy, argument, abstract principles, eloquent displays. And again Paul gave the divine reply, viz., “Christ crucified.” There is the same craving still on the part of many. They seek the “intellectual”, or an “ethical gospel”, which often means morality without Christ. Some ask for a “social gospel”, which may mean “largely to turn the pulpit into a Sunday supplement of the daily newspaper”. The cry for “wisdom” asks us to turn the pulpit into “a lecturer's rostrum, or a politician's platform.” We must answer resolutely with the word, “we preach Christ crucified”—this is the divine provision for man. This may not meet the wishes of man, but it meets his need, and this is the divine consideration. It goes to the heart of things. It provides pardon and cleansing for the foulest, and this is the glory of the provision that it actually brings the pardon and cleansing to the trusting soul. Oh! how full is this great word “Christ crucified”!

Thursday, November 29th.

The Cross of Christ subdues men.— Luke xviii:39-49

The word of the cross has wondrous power to subdue men. Dr. H. C. Mabie tells an experience of the late Dr. J. Chamberlain of the American Reformed Church, who laboured for a half-century as a missionary in India. At one time Dr. Chamberlain found himself with some native helpers within a walled city in the Nizam's kingdom of Hyderabad. The city was full of Brahmin priests and Mohammedan zealots. On discovering the Christian missionary in their midst they ordered him to leave the place at once; and a rabble had been excited to stone him. Dr. Chamberlain, however, bravely faced the mob and spoke thus, “Brothers, it

is not to revile your gods that I have come this long way. I have come with a royal message from a King far higher than your Nizam. I have come to tell you a story sweeter than mortal ear ever heard before." He suggested that as the multitude did not care to hear they should step back a little while he told the story to five men who seemed wishful to hear. He began in subdued tones, quoting from their Vedas and poets, words that tell of conscious sin and which ask how the heart can be made pure. Then he told the story of stories, the love of God, the truth of Jesus, His life, and words, and healing work. Gradually he raised his voice till all the crowd could hear as he told of the Saviour's rejection, of the scene of Calvary, of the awful cry, "My God, my God!" of the burial, and the resurrection morn. Tears began to fall from the eyes of the mob, and then folding his arms, he said, "Now I have finished my story. You may stone me. I will make no resistance." Would they stone him then? No! No! They longed to know more, they bought every book he had that told of Jesus and His love, and begged him to forgive them for the insults they had heaped upon him.

Friday, November 30th.

The Cross of Christ saves men.—

Acts xvi:16-40.

The word of the cross has wondrous power to save men. Christ crucified is the Ark which actually saves from the waters of judgment. It is the sprinkled blood which really saves from the destroying angel. It is the City of Refuge in which the poor manslayer is perfectly safe. Bunyan tells us of this in his own beautiful way. Says he, "Now I saw in my dream that just as Christian came up to the cross his burden loosed from off his shoulders and fell from off his back, and began to tumble, and so continued to do until it came to the mouth of the sepulchre, when it fell in and I saw it no more. Then was Christian glad and lightsome, and said with a moving heart He has given rest by His sorrow, and life by His death."

Saturday, December 1st.

The Cross of Christ sanctifies men.—

Hebrew x:10-25

The message of Christ crucified has great power to produce holiness. This message is the "power of God unto—right up to salvation." It is the power of God to produce sanctification and beauty of life. It is indeed a mighty dynamic here. Listen to David Brainerd's words concerning his work amongst the North American Indians. He says, "I never got away from Jesus, and Him crucified, and I found that when my people were gripped by this great evangelical doctrine of Christ and Him crucified, I had no need to give them instruction about morality. I found that one followed as the sure and inevitable fruit of the other." "I find my Indians begin to put on garments of holiness, and their common life begins to be sanctified even in a trifle when they are possessed by the doctrine of Christ and Him crucified." Yes, that is the mighty power of God to produce holiness. John Wesley tells of a visit he paid to Newcastle. He says he thought he had never noticed such wickedness, such blasphemy, such cursing, such swearing, even from the mouths of little children. "Surely this place is ripe for the Master" says Wesley. And what shall he preach to these degraded and filthy souls? His message was from Isaiah 53: "He was wounded for our transgressions; he was bruised for our iniquities." The result was complete moral transformation. Of the white-robed ones before the Throne we read, "These are they who came out of great tribulation and washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God."

Reading by T. I. Stockley.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III. REV. ALEX. THOMSON, Editor. No. 4.

Lesson 51. Fourth Quarter. December 16th, 1928.

COMPLETE IN CHRIST.

Lesson Text: Colossians 2.

Golden Text: "Rooted and built up in him, and stablished in the faith as ye have been taught, abounding therein with thanksgiving." (Col. 2:7).

I. THE STRIVING OF PAUL (vs. 1-7).

1. In the last verse of the previous chapter the apostle refers to a certain striving on behalf of the Colossians and in this chapter he continues the subject. False teachers were at work seeking by a subtle philosophy to lead the saints astray and Paul was greatly exercised thereby. He was engaged in a great conflict, or striving on their behalf, (v. 1). Such striving was that of the spirit, with care and sympathy for those who were in danger, leading to earnest intercession on their behalf. 2. The expressed purpose of the apostle in this, concerned the enrichment of their Christian experience, and their protection from enemies. His desire was "that their hearts might be comforted", or "cheered", (v. 2). Encouragement in conflict is beneficial and a cheerful spirit can better sustain the trials of life. 3. Proceeding, he refers to certain other phases of a blessed experience as "knit together in love" a condition of unity with love as the welder; "unto all riches of the full assurance of understanding", having certainty in the possession of the truth; "to the acknowledgment of the mystery of God", etc., to attain to the full knowledge of God's truth in Christ; (See 1:27), "in whom are hid all the treasures of wisdom and knowledge," (v. 3). Christ is the great storehouse in which are hidden all the riches of wisdom and knowledge. 4. Paul gives this teaching in order to prevent their being led astray by false teachers, (v. 4). He was absent from them in the flesh yet present with them in the spirit and rejoiced over their steadfastness in the faith, (v. 5). He then counsels them to live in vital union with Christ, to "walk in Him", (v. 6), to live in touch with Him always and in His power live to please Him, "rooted" in Him, (v. 7), thoroughly converted, having His life within, "built up in him", signifying definite growth in the Christian life, "and stablished in the faith" or "confirmed in the truth" with the spirit of thanksgiving permeating the life. Note Paul's love for souls, his intense prayer life and his joyous Christian experience.

II. THE DEITY OF CHRIST (vs. 8-15).

1. This paragraph begins with a warning. The Colossians are to "beware" or "take care" lest someone make spoil of them through philosophy or idle fancies, (v. 8). The picture is that of persons taken prisoner and led along by someone, even such is the condition of all who are led astray by false teachers. The philosophy referred to depreciated Christ so the apostle sets forth His true character and position. "In Him dwelleth all the fulness of the Godhead bodily", (v. 9). The whole unbounded powers of the Godhead are in Christ, and we know God through Him. His absolute Deity is thus emphasized. Before the beginning of time He was God, in incarnation He was God, and He is and shall ever be God. 2. In Him His people are complete, (v. 10), they are made complete in Him, He is the fulness of God, and His people are made full in Him. Every need is supplied in and through Him. And He is "the Head of all principality and power". Every authority is under Him. He is King of kings and Lord of lords. 3. The relation to believers is then set forth to counteract the teaching of the Judaizers who were seeking to impose the observances of the law upon the Gentiles. They made much of circumcision but the apostle teaches that there is another circumcision, spiritual in nature, made without hands, consisting of the putting off of the sinful life and instituted by Christ and carried out by His power, (v. 11). Such is the true circumcision, not the mere cutting of the flesh but the putting away of all sinful habits. 4. There is an outward Christian observance, however, in the rite of baptism, and this is explained (v. 12). Two terms are used in its explanation, "buried" or "raised" signifying the mode of baptism and the experience symbolized. There is no doubt that immersion in water was the mode used in Scriptural times, and it alone shows forth the experience of death and resurrection which every Christian has passed through. It was commanded by our Lord, has significance only when administered to saved persons, and no one can change it without disobeying Him. 5. Through Christ the believer has been quickened, previously dead in trespasses and sins: (Eph. 2:1), he now has life, and his sins have been forgiven, (v. 13) the law with its accusations has been taken away, (v. 14), and Christ has openly triumphed over all enemies, (v. 15). Note the danger of false teaching, the pitiful condition of those who are enslaved by it; the absolute deity of

our Lord, and the glorious salvation and freedom of the child of God.

III. A WARNING CONCERNING FALSE TEACHERS (vs. 16-23).

I. Having set forth the relation of the believer to Christ and to the law, the apostle warns them to pay no regard to people who would judge them concerning meat or drink, etc., which were but a shadow of things to come, (vs. 16, 17). Christianity consists not in the observances of outward ceremonies but in the vital union of the life with God, worshipping Him in spirit and in truth. In Christ the law with its observances has been fulfilled. 2. A further warning is given concerning the worship of inferior beings. They were not to allow themselves to be beguiled by anyone who would lead them to do this, (v. 18), beguiled in the sense of being defrauded of a prize. The invocation of saints and angels is entirely unscriptural. We must approach God through Christ, and worship must alone be given to the Godhead. Worship given to other beings is of the flesh, and gives evidence that the worshipper is not holding to Christ the Head, (v. 19). Our Lord is supreme, the whole body, the Church, is dependent upon Him, and obedience is to be given to Him. 3. Following the warning the apostle puts the matter in question form. Reasoning from the teaching already given he asks why they allow themselves to become subject to ordinance when in Christ they have died to these things, (v. 20), and why they submit to such precepts as "Do not handle this", "Do not taste that", and "Do not touch that other thing", (v. 21), referring to things which are to perish in the using, (v. 22). Such rules have an appearance of wisdom, (v. 23), in will worship being the outcome of the human will, and not of obedience to God; in "humility", professing unworthiness to come directly into God's presence, and approaching indirectly through angels in disobedience to His command; and in neglecting of the body, or "ascetic severity", imagining that we can gain favour with God by treating the body severely. Men will rather undergo physical privation and suffering than yield to God, and give up their sin. And the apostle adds that none of these things are of any value in combatting the indulgence of the lower nature. It is the inner man that requires to be crucified, and not the body, and God gives us the power to keep it in the place of death. Note the dangers of ceremonialism, the spiritual nature of Christianity and the necessity of full surrender to God in order to overcome the flesh.

THE EDITOR RETURNS TO HIS DESK.

(Continued from page 7.)

the situation in England. We brought back with us the official records of the Baptist Union of Great Britain for twenty-five years, to enable us to give information on some matters of importance concerning which Canadian and American Baptists ought to be informed. We are sure these records will provide us with much interesting material.

In addition to these things there have been interesting occurrences among the churches. For example, the coming into our new Union of a number of churches, among them Fenelon Falls, and Runnymede, Toronto. The fact is, we can see lying round about us material enough to publish a daily *Witness* for a month or so to come. Let no one suppose that the fight is ended. Our visit to England convinced us that religious pacificism is more destructive of evangelical faith than Modernism itself. The Baptist apostasy in the Convention of Ontario and Quebec is proving a galloping consumption. We shall have much to report concerning Professor Marshall. He is known in England for what he really is. Thus far in Canada he has been masquerading under a theological disguise. The day is not far distant when the Bible-believing Baptists of the Ontario and Quebec Convention will wake up to discover that a Philistine is among them. We believe Professor Marshall's influence in McMaster University will prove more paralyzing and deadly to evangelical principles than would a scourge of the most virulent smallpox prove to the body. *The Gospel Witness* X-Ray apparatus is likely to be very busy in the future; we pledge ourselves to do our full duty without fear or favour.

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